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A Sermon Preach'd at the Cathedral Church of St. Paul on Friday, January 30, 1729, Being the Fast-Day for the Execrable Murder of King Charles I

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FREDERIC THOMAS BLANCHARD
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A

SERMON

Preach'd before the Right Honourable

The LORD MAYOR

AND

ALDERMEN

OF THE

CITY of *LONDON*,

AT THE

Cathedral Church of St. PAUL,

ON

Friday, January 30. 1729.

BEING THE

Fast-Day for the Execrable MURDER

OF

King *CHARLES* I.

By *JOSEPH TRAPP*, D. D.
Minister of *Christ-Church* and *St. Leonard's Foster-Lane*, *London*.

Publish'd at the Request of the LORD MAYOR, and the SHERIFFS.

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M.DCC.XXIX.

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To the Right Honourable

Sir RICHARD BROCAS Knt.

Lord Mayor of the City of *London*,

And the Worſhipful

JOHN BARBER Eſq;

AND

Sir *JOHN WILLIAMS* Knt.

Sheriffs of *London* and *Middleſex*.

THO' a Requeſt from Your Lordſhip, and You, Gentlemen, has with Me the Force of a Command; and therefore That alone would have prevailed with Me to ſend This Sermon abroad into the World; yet I do ſo the more willingly, becauſe I underſtand it has been *diſliked* by Some

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Some who did *not* hear it, and (thro' *Inattention*, or *Forgetfulneſs*, no doubt) *miſreported* by Some who *did*. This Publication, I hope, will give Satiſfaction to *Both*; and make them ſee Cauſe to *alter* their *Opinion*.

If indeed it be a Fault to ſpeak of the King's Murderers with the *utmoſt Severity*, (let it be call'd *Invective*, or by what Name they pleaſe,) I muſt then confeſs, I am very blameable: But I thought, and ſtill do think, and will for-ever inſiſt upon it, that the deteſtable Rebellion and Regicide cannot be painted in Colours too black, nor repreſented in a Light too odious. Certain I am, that while I repreſent it in a very bad one; I am obeying the Laws of God and Man, and *inveigh* and *declaim* with no more *Bitterneſs*, than the Act of Parliament enjoining the Obſervation of the Thirtieth

of

of *January*; in which, among many other Words to the ſame Purpoſe, we find theſe. * *The horrid and execrable Murder, committed by a Party of wretched Men, deſperately wicked, and harden'd in their Impiety.* —— *That impious Fact, the execrable Murder, and moſt unparallel'd Treaſon.* —— *A few Miſcreants, who were as far from being true Proteſtants, as true Subjects.*

As little do I apprehend what Fault it can be to diſplay *the fatal Conſequences* of That Treaſon and Parricide; and particularly to ſhew how the ſame Principles and the ſame Men that deſtroy'd the *legal Prerogative*, *Authority*, and *Life* of the *King*, deſtroy'd the *Rights*, *Liberty*, and *Property* of the *Subject*. Sure, *Liberty* and *Property* on the one hand, and *Tyranny* and *arbitrary Power*

* *Stat.* 12 *Car.* II. Chap. xxx.

Power (eſpecially in Subjects over their Fellow-Subjects) on the other, may upon a fit Occaſion be mention'd by any *free-born Engliſhman*, without *Offence*.

Loyalty to the Crown, and Love of their own juſt Liberty, in Conjunction with each other, are the *true good old* Principles of *England*, and *Engliſhmen*. That Thoſe Principles may ever be Maintained, by all Magiſtrates eſpecially, as They are by You the preſent Worthy Magiſtrates of This great and renown'd Metropolis; and that She may be always happy in having her Government adminiſter'd by *Such* as *Yourſelves*, is the hearty Prayer of,

My Lord, and Gentlemen,

Your Moſt Faithful,

And Obedient Servant,

JOSEPH TRAPP.

LUKE xxiii. 28.

Daughters of Jeruſalem, *weep not for me; but weep for yourſelves, and for your Children.*

THEY are the Words of our Bleſſed Saviour, when he was going to his Crucifixion. Tho' I am very far from making an exact Parallel between *his* Sufferings, and thoſe of our *Royal Martyr*, which would be Blaſphemy indeed; (and, whatever has been inſinuated, Nobody, that I know of, ever *did* make ſuch a Parallel) yet I cannot underſtand where the Blaſphemy, or even Indecency, or Impropriety, lies in making *ſome Sort of Compariſon* between them. Neither can I think (tho' I believe I am not ſuperſtitious) that it was altogether *ſine numine*, without an eſpecial and particular Providence, that the twenty-ſeventh Chapter of St. *Matthew*, containing the Hiſtory of our Saviour's Death, was the ſecond Leſſon for the Day of King *Charles*'s; and was

read to him as ſuch, immediately before he aſcended the Scaffold. The Chapter, of which my Text is a Part, is parallel to it, and contains the ſame Hiſtory. *There followed him* (ſays the Evangeliſt, Verſe 27.) *a great Company of People, and of Women, which alſo bewailed and lamented him. But Jeſus turning unto them ſaid, Daughters of* Jeruſalem, *weep not for Me, but weep for yourſelves, and for your Children: For behold the Days are coming in the which they ſhall ſay, Bleſſed are the Barren, and the Womb that never bare, and the Paps that never gave Suck. Then ſhall they begin to ſay to the Mountains, fall on us; and to the Hills, cover us: For if they do theſe Things in a green Tree, what ſhall be done in a dry?* Which laſt Expreſſion is proverbial, and the Meaning is; If I, an innocent Perſon, ſuffer thus; what ſhall the Guilty ſuffer? The whole Paſſage is a Repetition of the Prophecies he had often made concerning the Deſtruction of *Jeruſalem*, and the unſpeakable Miſeries of the *Jews*, as judicial Conſequences of their ſhedding his innocent and righteous Blood, and as Inflictions of the Divine Vengeance purſuing them, for their many atrocious Crimes, for *That* eſpecially. He pronounces Thoſe happy who ſhould have no Children in thoſe Days of Diſtreſs, for a very plain Reaſon;

Reaſon; becauſe Care and Concern for one's Children, in Times of univerſal Calamity, is (as every body knows) a great Addition to that Calamity. Thus in general: But a learned * Expoſitor has a particular Obſervation. This Expreſſion of the Days approaching, when they ſhall ſay, μακάριαι αἱ στεῖραι, *Bleſſed are the Barren, &c.* had certainly it's *general* Completion in what befel *Jeruſalem* in the Time of the Siege; but more *particularly* it may refer to one Paſſage. After *Titus* had incompaſs'd the City with a Wall, ſo that none could come out to forrage, they were forced to feed on Dung, *&c.* ſays *Joſephus*; and for want of ſuch Proviſion as this, one *Mary*, a noble and rich Woman, Daughter of *Eleazer*, kill'd a ſucking Child, and dreſs'd it, and eat Part of it: And the Soldiers, breaking in upon her, and finding a Part left, went away in Deteſtation, and preſently the News of it went over the whole City; every one looking upon it with Horror, (ſays the Hiſtorian,) and with the ſame Compaſſion as if they had done it themſelves. Then was this Speech fit for them to take up, when they heard this horrible News, *Bleſſed are the Barren*, &c. in compariſon of Thoſe who are forced

* *Hammond.*

to feed on their own Flesh and Blood, and devour their sucking Infants. That such Calamities would befal the Posterity of those *Jews* who murdered the Lord of Life, might reasonably be expected; not only with regard to the Wickedness of the Action itself, but because of That dreadful Imprecation, *Matt.* xxvii. 24, 25. *When* Pilate *saw that he could prevail nothing, but that rather a Tumult was made; he took Water and washed his Hands, before the Multitude, saying, I am innocent of the Blood of this just Person; see ye to it. Then answered all the People and said, His Blood be on us, and on our Children.* None of *our* Ancestors, it is to be hoped, utter'd such direful Words with relation to the King's Blood. But whether there were any such, or no; I am sure we have great Cause to fear, that his Blood may, in some measure at least, be upon Us and upon our Children; and earnestly to pray God that it may not be. Well might he have said to his mourning Friends, and loyal Subjects about him, in Sense and Substance I mean, tho' his Piety would not have permitted him to have spoke in the same Words: "*Weep not for me, but weep* "*for yourselves and for your Children.* I am "rather to be congratulated with, than pi-"ty'd: I leave a temporal Crown, which

"has

" has prov'd a Crown of Thorns to me, in " Exchange for an eternal one, *a Crown of* " *Glory in the Heavens, that fadeth not away*; " but the Miſeries conſequent upon my " Death will be grievous to you and your " Poſterity." That he might with Truth have ſaid this, will appear; if we conſider

I. That *at the Time*, there was all the *Reaſon* in the World to ſuppoſe it *would* be ſo.

II. That *ſince* the Time, in *Fact* it *has* been ſo. Which when we ſhall have done; we will conſider

III. What *good Uſes* we may, and ought to, make of theſe *melancholy* Reflections.

I. Firſt then, in arguing *à priori*, as the Phraſe is, or from Cauſes to Effects; there was all the Reaſon in the World to ſuppoſe, that the Conſequences of the Murder and Regicide upon this Day committed, would to theſe Nations be moſt ſad and terrible. And that upon a twofold Account: With Reſpect

1*ſt*, To the juſt *Judgment* of *God*.

2*dly*, To the *natural Tendency* of Things themſelves.

For

For the *Firſt*; it was not to be expected, but that God ſhould ſeverely puniſh a Nation which had been guilty of ſo horrid a Wickedneſs. For ſuch ſurely it was; though the deteſtable Parricide has been juſtify'd and vindicated by Many, to the yet greater Shame and Reproach of our Country. The King was innocent of the heavy Crimes laid to his Charge; and Thoſe who accus'd him were themſelves the Criminals. Some Things, no doubt, had been done amiſs on his Part: But if his Miniſters did take ſome unjuſtifiable Meaſures, (I ſay, his *Miniſters*, becauſe They alone were accountable,) yet was there not ample Reparation and Satisfaction made for them, long before the War and Rebellion broke out againſt him? Were ever ſuch Conceſſions made by any King to his Subjects? There were indeed far more made then were reaſonable: And had they not been made; we had in all Probability never ſeen the diſmal Solemnity of this Day. For had he not put ſo much Power into their Hands; they had never had Power enough to deſtroy him. But after this, did not their inſufferable Encroachments upon him make it plain, that they even then intended to unking him, if not to murder him? And yet after all this, He muſt be accuſed of levying

War

War againſt his People: Whereas, if there be any ſuch Thing as Right and Wrong, and common Senſe in the World; they were the Aggreſſors, and he ſtood wholly upon the Defenſive. They who charg'd him with Tyranny, of which he was innocent, were themſelves Tyrants, as well as Rebels; of which more hereafter. But This excellent Prince died a Martyr, not only for the Crown, and the Church; but even for the Rights and Liberties of the People: A glorious, Royal Martyr; and ſo much the more glorious, becauſe Royal: For there is no Doubt but ſuch a Death deſerves more Honour and Reward in a King, than in a private Perſon; and becauſe he wore an Imperial Crown in This World, he will for that Reaſon wear a more Illuſtrious one of Glory and Martyrdom in the Next. And indeed, None upon the Whole could better deſerve it: For (as the noble Hiſtorian aſſures us) "He was the "worthieſt Gentleman, the beſt Maſter, "the beſt Friend, the beſt Husband, the beſt "Father, and the beſt Chriſtian, that the "Age in which he liv'd produced."

The Truth is, as there was Reaſon to expect the Vengeance of God for This unprecedented Murder; ſo the Murder itſelf ſeems to have been an Inſtance of his Vengeance, and our

Puniſhment,

Puniſhment, as well as our Sin. Beſides That Infatuation of the King's, in perpetuating the Parliament; what elſe could make That, in other Reſpects, wiſe Prince, ſo fatally miſtaken, as to employ and confide in his Enemies; advancing to Offices of Honour and Truſt Men who hated Monarchs in general, or Himſelf in particular? What elſe can account for the ſtrange Conduct of many of the Royal Party, (almoſt as prodigious as the Rage, Madneſs, and Villany of the Rebels!) for the ſupine Lazineſs and Indolence of Some, the peeviſh Humours and Quarrels among themſelves about Nothing, when their All was at Stake; the Coldneſs, Irreſolution, and Unſteadineſs of Others? Then what but a judicial Deluſion could make the *free People* of *England* not perceive; that, ſuppoſing the King had been a Tyrant, it was at leaſt as eligible to be Slaves to one Tyrant, as to an hundred? Unleſs they thought it better to be in Servitude to Thoſe who were their Fellow Subjects, nay, many of them the Scum and Refuſe of the People; than to Him who was their lawful and natural Sovereign.

But to return: Suppoſe the King had been guilty of the Crimes laid to his Charge, than which nothing can be more falſe; yet That little Cabal of Miſcreants had no Authority

to

to try and judge him, much leſs to put him to Death. By the Laws of God and of our own Nation, the Perſon of the King is ſacred and inviolable; and *who can ſtretch out his Hand againſt the Lord's Anointed, and be guiltleſs?* It would be ſuperfluous to enlarge upon the Deſcription of This execrable Fact; by which not only a moſt pious and excellent Man, but a King, a Sovereign Prince, was barbarouſly murder'd, and that not by ſecret or ſudden Aſſaſſination, but publickly, deliberately, ſolemnly, in Form, with all the Pomp of Law and Juſtice, arraign'd, try'd, condemn'd, executed, by his own Subjects, and before his own Palace Gates! We can ſay nothing; but that it was, is, and ever will be, the Scandal of our Country, and the Amazement of the whole World; that the more we think of it, the more we ſhall be aſtoniſh'd at it; and that the Guilt of it is ſuch, as no Words can expreſs, no Thoughts can comprehend. Well, therefore, might Thoſe who then liv'd expect the Judgments of God upon *themſelves*, and upon *their Children*. I ſay their Children, as well as themſelves: For that God often puniſhes the Sins of the Fathers in their Poſterity; is ſo plain from the expreſs Words of Scripture, that it were ſuperfluous to go about to prove it.

This holds true, even when the Sins are of a private Nature; eſpecially if they are flagrantly heinous and provoking: So that particular Families are often thus viſited: And the Reaſonableneſs and Equity of this Proceeding is unqueſtionable. God *may*, and it appears from the Examples of Scripture that he often *does*, act in this Manner, even when the Children do not imitate the Wickedneſs of their Parents, nay when they are good and religious: And that too without the leaſt Impeachment of his Juſtice; becauſe the beſt of Men have Faults enough to deſerve *temporal* Evils, with which they may be puniſh'd becauſe their Anceſtors were wicked, and from which they would otherwiſe have been exempted. So that tho' the Perſon who ſuffers may *deſerve* the Puniſhment *Himſelf*, yet it may be *inflicted* for the ſake of *another*. As a Prince may for wiſe Ends, and without any Injuſtice, proſecute an Offender with the utmoſt Severity, becauſe his Father was a Rebel, for Crimes which He would otherwiſe have forgiven or neglected.

But then it is to be obſerved, that all this Proceeding terminates with the preſent Life: For in the next the Children ſhall not in any Degree ſuffer for the ſake of their Parents, any otherwiſe than as they may be puniſh'd

puniſh'd for their own Sins, which were occaſion'd by the ill Precepts and Examples of their Predeceſſors. And This I take to be the only true Way, among many which have been invented, of reconciling thoſe ſeemingly inconſiſtent Places of Scripture; in one of which it is declar'd, that God * *viſits the Sins of the Fathers upon the Children, to the third and fourth Generation*: In the other, ** *that the Son ſhall not bear the Iniquity of the Father; but the Soul that ſinneth, it ſhall die.*

Thus then it was moſt rational to believe, that Miſery to this Nation would be the Conſequence of the King's Murder upon the Account of God's Judgments and Vengeance. As it was,

Secondly, Upon the Account of the natural Tendency of Things themſelves. *Jezebel*, though a very wicked Woman, ſpoke good Senſe, when ſhe ſaid to *Jehu*, *Had* Zimri *Peace, who ſlew his Maſter?* † *Jehu*, indeed, had an extraordinary Commiſſion from God to do what he did; but That was more than *Jezebel* knew. As to the ordinary Courſe of Things, I ſay, ſhe ſpoke very good Senſe: And in the Caſe now before us, could any one imagine, but that the King's Blood being ſpilt, an Ocean of it muſt flow from the Veins of

* Exod. xx. 5. ** Ezek. xviii. 20. † 2 Kings ix. 31.

His Subjects? It was, indeed, a Scene of Blood all over: Much was ſhed before His could be, and more was ſhed becauſe His was. The ſame Stroke which ſever'd His Head from His Natural Body, ſever'd its Head from the Political Body; and Blood as naturally ſtream'd from the one, as from the other. Such terrible Convulſions in Government muſt neceſſarily occaſion more Convulſions; and an uſurp'd Power, gain'd by Blood, can by Nothing but Blood be ſupported.

II. Accordingly, and in Fact it happen'd, that This, and innumerable other Miſeries befel theſe unhappy Nations, as direct Conſequences of That Rebellion and Regicide: Which was the ſecond Thing to be conſidered.

To enumerate the publick Calamities from the King's Death to his Son's Reſtauration, would be an endleſs Task. In general, nothing but Wars, Rapine, Extortion, inſupportable Taxes, Murder and Bloodſhed; perpetual Changes, as many Forms of Mock-Government, in that Space of Time, as there were Years; all Parties grievous Sufferers; and none more than They, who occaſion'd all theſe Miſchiefs. Sometimes One Tyrant, ſometimes

ſometimes a great Many; ſometimes the Presbyterians uppermoſt, ſometimes the Independants; mortally hating one another; cutting one another's Throats; and agreeing in nothing, but oppreſſing the Loyaliſts, who yet in Truth were by much the moſt happy Party of the three. Sometimes again 'twas the Parliament, ſometimes the Army, ſometimes a Jumble of Both; All Chaos and Confuſion, all Madneſs and Miſery.

Liberty and *Property*, however, were, it is to be hoped, effectually ſecured; ſince Thoſe were the grand Points contended for. *How* they were ſecured, may in ſome Meaſure appear from what has been ſaid. And it will ever be found, as it ever has been, that Thoſe who make the greateſt Noiſe about *Liberty*, when it is no Danger, intend to *deſtroy* That Liberty, and make *Themſelves Tyrants*: And when they are ſo, are of *all* Tyrants the *worſt* and moſt *inſupportable*. In ſhort, they love *Liberty*, when it means *their own* over-grown *Wealth*, and *Greatneſs*, and *Privilege* of *enſlaving Others*; and hate *Arbitrary Power*, in Every-body but *Themſelves*. Be That as it will; the *free People* of *England*, it is to be ſuppoſed, will always think their *Liberty* in ſome Danger, when Thoſe who are by Them *choſen*, and *entruſted* to be its

Guar-

Guardians, prove to be its *Betrayers*; are *Tyrants themſelves*, or *Inſtruments* of *Tyranny* in the Hands of *Others:* Which was the Caſe in the Times of which I am ſpeaking.

How did *Property* Then flouriſh; when Matters were brought to ſuch a Paſs, that Nobody could call any thing *his Own!* And what glorious *Liberty* was it to be ruled by the *lawleſs arbitrary Will* and *Pleaſure* of a *baſe uſurping Tyrant*, or *Tyrants*, back'd and ſupported by a *ſtanding Army!* What is, if This be not, the very Eſſence of *Liberty*, and *Property?*

An ingenious * Author repreſents This in very lively Colours; giving us the Character of That great Patron and *Protector* of Liberty and Property, *Oliver Cromwell.* "Nothing (*ſays he*) can be more villanous "and ſhocking, than for a Perſon Thus "qualify'd to reſolve not only to exalt "himſelf above, but to trample upon, all "his Equals and Betters; that He ſhould "have the Aſſurance to pretend Liberty for "all Men, and by the Help of That Pretence "to make all Men his Slaves: To take up "Arms againſt Taxes of Two hundred thou-"ſand Pounds a Year, and raiſe them him-"ſelf to above two Millions: To quarrel "for

* Cowley's *Diſcourſe on the Government of* Oliver Cromwell.

" for the Loſs of three or four Ears, and " ſtrike off three or four hundred Heads: " To fight againſt an imaginary Suſpicion " of two Thouſand Guards to be raiſed for " the King, and to keep up no leſs than " forty Thouſand for Himſelf: To under- " take the Reformation of Religion, and rob " it to the Skin - - To fight againſt the King " under a Commiſſion for him; - - and then " to butcher him with as little Shame, as " Conſcience or Humanity, in the open Face " of the World: --- To fight againſt Mo- " narchy, when he declared for it; and to " declare againſt it, when he contrived for " it in his own Perſon. * To all which may " be added, that he broke the Ballance of " *Europe* by aſſiſting the *French*, and wea- " kening the *Spaniards*: And whereas he found " the *Commonwealth*, as it was then called, in " a ready Stock of eight hundred thouſand " Pounds; he left the *Commonwealth*, as he " was ſtill pleaſed to call it, above two Mil- " lions and a half in debt, and the Navy of " *England* in a ſinking and deplorable Con- " dition." Such was the State of Liberty and Property in Thoſe bleſſed Days.

Upon the Reſtauration of King *Charles* II. there was a fair Proſpect of laſting Happineſs

* Eachard's *Hiſtory of* England, *Character of* Oliver Cromwell.

pineſs and Proſperity. But That King, though a Prince of excellent Endowments, and many amiable and endearing Qualities, notwithſtanding his miraculous Eſcape, and more miraculous Reſtauration, ungratefully flinging Thoſe wonderful Bleſſings behind his Back, and indulging himſelf in Eaſe, Luxury, and unlawful Pleaſures; the Face of Affairs was ſoon clouded and overcaſt: And the many Troubles and Diſtractions which follow'd, are too well known. Had he liv'd longer, as he might have done many Years, under the Precepts and Example of his Royal Father, who was eminent for Piety, Chaſtity, and every Moral and Chriſtian Virtue; Thoſe Misfortunes in all Probability, had been prevented. However, it looks like a Judgment from Heaven, that He who had ſo many *illegitimate* Children, had not One to *inherit* his Crown; And ſo it devolved upon his *Brother*, a *bigotted Papiſt*: Who never had been ſo, had he not been driven into foreign Countries by the Rebellion againſt his moſt zealouſly *Proteſtant Father*, to be educated under his *Popiſh Mother*, and ſurrounded with Perſons of That moſt corrupt Religion. What was the *Conſequence* of his being ſo perverted; what was his *Conduct* when he came to be King;

and

and what has follow'd from That Time to This, I think I need not enlarge upon.

In a Word; almoſt all the Miſeries and Confuſions of publick Rapine, and Poverty, of domeſtick Commotions, and foreign Wars, which we *have felt*, ever ſince; ſome of which we ſtill *do* feel, and God only knows how long we *may* feel, are the genuine Fruit of That accurſed Rebellion, and moſt deplorable Murder. So truly, and juſtly may the Royal Martyr be ſuppoſed to have ſaid; *Weep not for Me, but weep for Yourſelves, and for your Children.*

But as nothing can more ſeverely puniſh Sin, than itſelf; perhaps the worſt Conſequence of That horrid Wickedneſs is the reigning Wickedneſs of the Times we live in. For do we not go the ready Way to *fill up the Meaſure of our Fathers*, by all Manner of Diſſoluteneſs both in Practice and Principles? Did ever ſuch a Flood of *Debauchery* and *Prophaneneſs*, and all Sorts of *Immorality*, overſpread the whole Kingdom? Are not *Infidelity* and *Irreligion* openly profeſſed? And the *Saviour* who *redeemed* us, and the *God* who *made* us, publickly blaſphemed? We cannot indeed ſay that Theſe Men exactly imitate Thoſe of the great Rebellion: For

as That Age was chiefly renowned for *Hypocriſy* and *Diſſimulation*; ſo the *Impudence* of *Vice* ſeems to be the diſtinguiſhing Character of *This*. We confeſs they are not Hypocrites; They pretend to no Religion. So far from it; that by the moſt *barefaced Corruption* they affect to ſhew their Contempt even of *natural Modeſty*: And common Honeſty, and Heathen Honour ſeem in Danger of being laughed out of Countenance. *Shall not God viſit for theſe Things? And ſhall not his Soul be avenged on ſuch a Nation as This?*

III. What then remains, but that in *another Senſe* we *weep for ourſelves*, and for our *Fathers*, as well as for our *Children*; for the moſt horrid national Guilt as upon this Day contracted; repent of That, and all other our Abominations, and earneſtly implore God, that this innocent, this Royal, this ſacred Blood may no longer be requir'd of Us or our Poſterity. To make us ſenſible of the great Danger which threatens Us on the one Hand, the Poſſibility of our eſcaping it on the other, and the only Means of eſcaping it, let us ſeriouſly apply to ourſelves That pathetical Expoſtulation

of

of God with his People the *Jews*, by the Mouth of the Prophet *Iſaiah*, in theſe ſublime, eloquent, and moſt affectionate Expreſſions. * *Hear O Heavens, and give Ear O Earth; for the Lord hath ſpoken. I have nouriſhed, and brought up Children; and they have rebelled againſt Me. The Ox knoweth his Owner, and the Aſs his Maſter's Crib; but* Iſrael *doth not know, my People doth not conſider. Ah! ſinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters; they have forſaken the Lord; they have provok'd the holy one of* Iſrael *to Anger; they are gone away backwards. Why ſhould ye be ſtricken any more? Ye will revolt more and more. The whole Head is ſick, and the whole Heart faint; From the Sole of the Foot even unto the Head there is no Soundneſs in it, but Wounds, and Bruiſes, and putrifying Sores; they have not been clos'd, neither bound up, neither mollify'd with Ointment.--- And the Daughter of* Zion *is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieg'd City. Except the Lord of Hoſts had left unto us a very ſmall Remnant; we ſhould have been as* Sodom, *and we ſhould have been like unto* Gomorrah.

* Chap. i. 2, 3, &c.

But then a little afterwards;

Wash ye, make ye clean; put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well; seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow. Come now, and let us reason together, saith the Lord: Tho' your Sins be as Scarlet, they shall be white as Snow; tho' they be red like Crimson, they shall be as Wool. If ye be willing and obedient, ye shall eat the Good of the Land; but if ye refuse and rebel, ye shall be devour'd with the Sword; for the Mouth of the Lord hath spoken it. Let us beware we fall not into such a Condition as the People of the *Jews* were in, when That happened which is recorded of our Blessed Saviour in his Journey to *Jerusalem*; which is so moving, that he must be very relentless who is not sensibly affected with it. **And when He was come near, He beheld the City, and wept over it; saying, if Thou hadst known, even Thou, at least in this thy Day, the Things which belong to thy Peace!--But now they are hid from thy Eyes.* And in another Place; †*O* Jerusalem, Jerusalem, *Thou that killest the Prophets, and stonest them that are sent unto thee: How often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings? and ye would*

* Luke xix. 41, 42. † Matt. xxiii. 37.

would not. Behold your Houſe is left unto you deſolate. Let us beware, I ſay, we fall not into ſuch a Condition; and avoid it by truly repenting of our manifold Abominations, eſpecially of thoſe National Crimes which we now ſadly commemorate. Let us labour to make ourſelves throughly ſenſible of This crying Sin, This prodigious Load of Guilt. *Deliver us from Blood-guiltineſs, O God!* from the Guilt of ſhedding Royal Blood. Let us faſt and pray, not only in outward Appearance, but with the bittereſt Compunction of Soul, with *broken and contrite Hearts.* * *Let the Prieſts, the Miniſters of the Lord, weep between the Porch, and the Altar; and let them ſay, Spare thy People, O Lord, and give not thine Heritage to Reproach.* And that we may have the fairer Proſpect of obtaining theſe Bleſſings; let us reprehend and diſcourage all Thoſe who have the Impudence to inſinuate, that the ſolemn Faſt of This Day will ever be aboliſhed. *Reaſons for abrogating the Obſervation of the* 30*th of* January. ---- A Pamphlet with That Title, was ſome Years ſince printed and publiſh'd. I ſay no more of it; the bare Mention of it, I hope, is ſufficient. No; let the Obſervation of This Day be mournfully ſacred in our Nation,

* Joel ii. 17.

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